

CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

Volume XII.—No. 27.

HARTFORD, SATURDAY, JULY 20, 1833.

Whole No. 599.

THE CHRISTIAN SECRETARY,
PUBLISHED WEEKLY AT HARTFORD, CONN.
UNDER THE DIRECTION OF A COMMITTEE OF THE
CHRISTIAN SECRETARY ASSOCIATION.

PRINTED BY PHILEMON CANFIELD,
Ten Rods South of the State House.

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PERSECUTION OF BAPTISTS IN JAMAICA.
Continued.

The sequel is given in the letter previously alluded to, written from Montego Bay Gaol, Feb. 23d.

You will regret to perceive that we are deprived of our liberty for the present, but we deplore it as it is for no worse crime than that of publishing the gospel of peace. We were committed on Monday last, the 18th, together with our friend Mr. Lewin, for meetings held at his house the day before, we refusing to give bail. Our last informant who that T. F. A. and Mrs. Renwick were under bail for meetings held in her house, and that we should continue to hold meetings of free people only, for the present. Having continued to plan two Sabbaths longer, and S. N. having been permitted to preach to free people at Falmouth on Sunday the 10th, (the third anniversary of dear brother Mann's death) and T. F. A. on the same day attended the burial of a slave, at which a multitude of slaves were present unmolested, we began to hope that we need not restrict our services to free people any longer. To the free admission of slaves you may be assured we were fully inclined, for we never should have thought of prohibiting their attendance, but for our conviction that on no other condition could we hold any meetings at all. We should have most gladly admitted all classes from the beginning of this restoration of religious worship, but this being very impracticable, we could not conscientiously refrain from calling together the free people as soon as we were permitted, and we hope the result of last Sabbath's services will prove that we have embraced the earliest opportunity of opening the doors to the less privileged class. Knowing that our own residence would be useless for the admission of slaves, being far too small, and Mr. Lewin kindly offering to rent us his dwelling-house (that in which Brother Burchell first preached on the Bay), we agreed to rent it, and were proceeding to convert it into a chapel. We freely gave notice that slaves might attend, so that our intention soon became publicly known. The Sabbath arriving, we cheerfully repaired to the spot, and met at two of the services, full 300 persons. It would have gladdened your heart as it did ours, to see

this would be decided in the Grand Court in two or three weeks, and urged us to wait; others did the same. He said that in the present period of excitement we ought not to attempt to preach; that humanity should prevent us; that he was actuated by regard for his negroes, and was sure if we felt as he did, we should refrain. We answered that we were not aware of any particular excitement among the slaves, that our meetings last Sunday were very peaceable, that if we were allowed to perform our duties peaceably, all excitement would cease; that more than twelve months had elapsed since we had been permitted to preach unmolested; that we had refrained from preaching, not because we thought it wrong, but from the possibility of some tumult or breach of the peace arising, and that as we did not apprehend any such result now, we could wait no longer. We also told the magistrates we were ready to give bail simply to appear and answer, but if any thing more was understood to be included in the security, we must decline giving it. We said we considered what we had done was certainly in accordance with the law of God, and we were well advised that it was not contrary to the laws of the country; that, consequently, we deemed it our duty to preach, and even if we gave bail, if we had liberty and health, we should preach again next Sunday; that we were prepared to go to prison, but to give bail not to preach the gospel we were not prepared. On hearing these sentiments, Mr. Barrett grew warm and earnest, and replied to this effect, and nearly in these words, "Then, if you are so determined, it will become the duty of the magistrates to swear in special constables, who shall go the spot, and disperse your meeting by force." (We are happy to say that no magistrate united in this "illegal threat.") Almost immediately after the reading of the affidavits, Mr. Lewin said he had rented his house to us, and would show them a letter of agreement to that effect; this was passed over lightly, and the letter was neither asked for nor shown. He then said he had reason to believe that the house was registered at the quarter sessions by Mr. Burchell, as he had seen a printed document, (Herald for 1824) which led him to that conclusion; but this also was passed over by the clerk of the peace observing, "that it was true Mr. Burchell did register that house, but this was rendered of no consequence by the subsequent transfer of the license to the other chapel." Mr. Lewin then observed he was not aware of having committed any legal offence, and inquired by what law he was required to give bail. Several answered, the Slave Law. He asked by what clause? It was replied, by the same clause that Mrs. Renwick was tried under; and after some searching, the 65th clause was found and read by Mr. Coates. Mr. L. said that was the *penal* clause, and asked to see that which regulated the offence. Lord Seaford read the 84th, which Mr. L. objected to as inapplicable, our meetings having been neither "nightly" nor "private." Mr. L. himself then pointed out the 65th, which characterized the meetings regarded in that law as illegal, i. e. those attended with "beating of drums, blowing of shells," &c.—when Mr. Gray said, "Ah, that refers to the rebellion!" and thus it was passed over.

While the state of the law was the subject of conversation, and we were stating that we considered it in our favor, Lord Seaford asked, "Why, then, will you not give bail? you do not wish to act illegally, do you?" We replied, "No, we were confident we were acting legally, but our giving bail would expose us to expense and hindrance in our ministerial work, which we were not prepared to meet." Mr. A. Campbell said they were acting on the Attorney General's opinion, who had intimated that the magistrates possessed a discretionary power, and could refuse to qualify sectarians if dissatisfied with their qualifications; we answered that when we applied at the last court of Quarter Sessions, to qualify, we received a peremptory refusal, without our qualifications being at all inquired into. We added, that we now had credentials of our connexion with the Baptist Missionary Society, and were ready to take the oaths usually administered in this country. This proposal was received in silence. The magistrates want to enforce the law only when it is in their own favor. Mr. Barrett said, if the question as to the legality of our meetings should be decided in our favor, there would be no further opposition; but if against us, then we ought to go away altogether! Speaking of the Attorney General's opinion of the Toleration Act, Mr. B. asked, with an expression of surprise, "What, has the Attorney General told us the Toleration Act of William and Mary is in force here?" We told him, "Yes, and the 10th of Anne likewise." Indications of surprise were then given, and one magistrate said, "He must be a very accommodating man!"—as though they had obtained the contrary opinion. Finding we were resolved to go to gaol rather than give security under the circumstances, they requested us to withdraw, and afterwards being called in again, a second conversation took place, much to the same purpose as the preceding. We cannot remember all that was said, nor would it be interesting; but we believe we have faithfully given the substance. When we finally declined giving security, the commitments were made out and signed by the following magistrates: Messrs. Thomas Joseph Gray, Lord Seaford, John Coates, R. T. Downer, George Gordon, William Gordon, James Gordon, William Mitchell Kerr, Alex^r Campbell (of Schaw Castle), and Joseph Bowen. You will observe that Mr. S. M. Barrett, after signing the warrant, and taking so forward a part in endeavoring to stop our meetings, did not sign our commitment. We were committed "for want of bail"—we were allowed by the constable to go home to dinner, (he accompanying us) and reached the gaol at 5 o'clock, where we occupy the apartments lately tenanted by Messrs. Deleone and Dolphy. We feel for our kind friend Mr. Lewin, who suffers for his adherence to our cause; but he is too magnanimous, and disinterested himself, to make the slightest reference to his sacrifices on our account.

Montego Bay, Feb. 28th. We came out of gaol on Monday last, (25th) by giving security, each for himself, in the sum of £100, to appear

and answer at the next Quarter Sessions, to be held the last Tuesday in April. We adopted this measure after hearing from our professional advisers that our recognizances could not be forfeited by our being convicted at any future trial, so that we need not hesitate to preach on this account. Nothing will, therefore, deter us from preaching next Sabbath, unless we should see such indications of hostility on the part of the magistrates as would threaten a disturbance if we held meetings; in that case we feel it our duty to refrain, because the whole blame of a disturbance would be thrown upon us, however unjustly, and Satan would thus gain an advantage over us. We know that the governor also is particularly anxious that no tumult should occur, and this consideration is not without its weight.

March 1. Nothing has yet occurred to check our hope of holding service next Sabbath. We have had our class and prayer-meeting this week without interruption. If we should be fined, we shall not pay, but go to gaol, hoping the governor may release us, or if not, that our imprisonment may do more good than paying fines. We are, dear Sir, respectfully yours,

SAMUEL NICHOLS,
THOS. F. ARBOTT.

At the date of this letter it was expected that the question respecting the legal right of the magistrates thus to harass the missionaries would be decided in a few days, by the issue of an action for false imprisonment, pending in the grand court, instituted by two Wesleyan missionaries against the magistrates who committed them. We have just learnt that the chief justice, Sir Joshua Rowe, has thought proper to defer this suit till the next assizes, thereby affording ample opportunity for the continuance of these malevolent and vexatious proceedings for four months longer. What the motives of the learned person for this extraordinary proceeding may be, it is not for us to affirm, but that it directly contravenes the rights of British subjects, and is precisely such a step as our persecutors, if conscious of acting illegally, would solicit at his hands, is obvious enough. The matter must not rest here.

From the American Baptist Magazine,
MISSION TO SIAM.

Agreeable to the announcement in the last Magazine, Rev. Mr. Jones left Maulmein in September, 1832, to commence a new mission at Bangkok, the capital of Siam. The following letter is dated at a port on his way.

Singapore, Nov. 14, 1832.

Rev. and Dear Sir,

In my last, under date of September 19, I intimated my expected departure from Maulmein on the 23d of that month. The vessel lay about eight miles below Maulmein, and we were conveyed on board by the government steamer. On the morning of the 24th, we commenced our voyage to Penang. The vessel conveyed about 150 native troops, and three or four European (military) officers. The vessels here are almost entirely manned by the natives of India, who are under the command of a European captain and mate. It is not unusual to find in the crew of the same vessel persons from almost every Asiatic or African province, and of almost every language and dialect. The business of the ship is transacted generally by means of the Hindostanee language.

The heismen are generally country born Portuguese, who speak a little English, and have nothing to do with the management of the sails, anchors, &c. We were much crowded; in other respects, comfortable. Our passage was moderate, owing to light winds and calms. We were seldom out of sight of land. The Moscas islands, the Mergui Archipelago, St. Matthews, Perforated Island, Junk-caylon, and Pulo Bouton were visible. Most of these lie not far from the Tenasserim and Malay coast, are high and woody with rocky banks. The Perforated island is so called from the fact that there is a subterraneous passage entirely through it.

Most of these islands, with some others on the coast, are inhabited, principally by phatic Malayans. We reached Penang, situated on the east side of Prince of Wales' Island, on the 13th of October, where we were very hospitably received into the family of Captain Gottlieb, whom I had previously seen at Maulmein, and who, with Mrs. G., treated us with every possible kindness during our stay of 15 or 20 days. Gratitude forbids us to be silent also in regard to the truly Christian friendship which was shown us by the missionaries of the London Society.—Rev. Messrs. Beighton and Dyer. The former labors principally among the Malays, though he preaches Sabbath evenings in English also. He has six Malay schools under his charge, which are conducted on the Lancasterian plan. Mr. Dyer preaches in English on Sabbath mornings, but his general efforts are in behalf of the Chinese, who reside here in great numbers. He has Chinese schools. Those for Chinese girls are superintended by Mrs. Dyer.

This place is called by the natives Pulo Penang—Pulo, signifying in Malay, island, Penang, Betelnut. The island is about sixteen miles long and eight broad. There is a pretty good description of this place in Tyerman and Bennett's Journal, chapter xlii., to which I refer you. I never heard Penang called Georgetown, but it may have been so formerly. At Pulo Tekos, mentioned in the Journal, there are both Siamese and Burmese residents; but they are few. I was told, before leaving Maulmein, that there were 1,000 of the latter, but found less than 100. Had however several conversations with them, and left among them a number of tracts. I learned with extreme regret that the Catholics have deluded many of them into an exchange of Boobish for Popish idolatry.

We left Penang on the evening of October 30, and arrived in Malacca roads about sunset, November 3. Our passage was in the Arab ship, Ahmed Shaw, Capt. Halse. In Malacca we spent six days, being very kindly entertained at the Anglo-Chinese college by Rev. Messrs. Tomlin and Hughes. Mr. T. is the same who has twice been in Siam, and whose journal you have doubtless read. He is an excellent man, and often reminded me of brother Judson.—From him I gained much information in regard to Bangkok, and some valuable documents per-

taining to the language. Similar benefits were also derived from Dr. Harris, who, in 1826, accompanied Maj. A. Borneo on an embassy to Siam. Mr. T. has the conduct of instruction in the Anglo-Chinese college, the supervision of Chinese printing, and preaches to a congregation of about forty Chinese in the morning, and to a European congregation in the evening of the Sabbath. Mr. Hughes is a Welshman, preaches to the English on the Sabbath morning, and the Portuguese in the afternoon, and superintends six Malay schools, containing about 300 pupils. Mrs. Tomlin has a small school for English girls, and the superintendence of Malay girls' schools. Miss Wallace visits the female Chinese schools. Mrs. Garling, the lady of the Resident, directs the Chuliah, or Tamil schools, and Mrs. Bogby, the wife of an English officer, manages schools for the Portuguese. I would again refer you to the above quoted chapter of Messrs. Tyerman and Bennett for further information, remarking that the Mr. Collier mentioned is dead, and Mr. Humphries and Mr. Kidd, who succeeded Mr. Collier in the Chinese department, have returned to England.

On the evening of the 8th, we again embarked, and reached Singapore on the 10th inst.—Rev. C. H. Thomsen invited us to his house, where we still remain.

An Arab brig, the Highland Chief, left this place for Bangkok the day before our arrival.—There is now no vessel here bound to Siam, and no immediate prospect of one. It is not therefore probable, that we shall remain here two or three months. We have a Siamese teacher and abundant facilities for the acquisition of the language. It may be of great importance to have some knowledge of it on our arrival at Bangkok; for the interpreters generally employed there are great rascals, as the following anecdote, which I have from the best authority, will show. Some mean, paltry present was given by one of the Siamese principal officers to the commander of a vessel trading there, at the sight of which he expressed his contempt and indignation in the most unmeasured terms.—The Siamese officer inquired of the interpreter what he said. "Oh," replied the interpreter, "he is so overpowered by the greatness of your beneficence, that he cannot find language to express his gratitude!"

November 23. On the evening of the 16th, Mr. Atzel, who accompanied Mr. Tomlin on his last tour to Bangkok, and has since been there alone, returned to this place from Siam. His health is very poor, and it is not improbable, that in compliance with the suggestion of his physician, he will be obliged soon to return to America to regain his health, if not to preserve his life. I presume that some account of his first sojourn in Siam will have been published ere this reaches you, and that the American Board will probably soon receive a journal of the second.

He is deeply impressed with the importance and interest of that country, as a field for missionary effort. His labors have been directed principally to the benefit of the Chinese settlers there, who amount to many thousands. In his estimation, as well as in that of Messrs. Tomlin and Gutzlaff, all missionaries to Siam should have some medical knowledge—the more so, which can be gained in no other way. These gentlemen all regard the practice of medicine as *indispensable*. Let me plead, therefore, that you would give the men who design to come to Siam, an opportunity of acquiring a good knowledge of the healing art, and that they may be provided with an ample stock of medicines. Medicines are very dear all over India, and can be procured only in a few large places. By healing the sick, while we administer to the morally diseased minds of the heathen, we show a practical comment on our Saviour's example, who, while effecting the great work of human redemption, went about "healing all manner of diseases among the people."

The constant and widely extended intercourse which the inhabitants of the immense empire of China hold with Siam, may, at no distant period, render it expedient that some of our missionaries should devote their entire efforts to them. This expediency must depend much upon circumstances; but it may still be well to be apprized of the fact. The time is not remote, I trust, when missionaries shall have free access to the "Celestial Empire," as recent enterprises show that it is not now so absolutely inaccessible as has generally been supposed. Cochinchina and Cambodia must learn the tidings of salvation, or their millions perish! Let American Christians say—which?

Respecting this place, I must add a few words. It is situated on an island just south of the southern extremity of Asia, in the track of all the commerce carried on between the Malay Archipelago, Siam, Cochinchina, China, Japan, &c. on the east, and all India on the west. It was commenced in 1817, and two years ago was said to contain seventeen thousand inhabitants. By emigration and natural increase, the population may now be estimated at 20,000.—From what I have seen, I should apprehend that there were 8,000 Chinese; of the remainder, the Malays and Bugis are most numerous.—There are many Chuliah, Klings, or Malabars, who are generally boatmen, or petty traders, or pedlars. The English merchants live in much splendor, and a great deal of trade is carried on. It might be made a centre from which the rays of truth should spread in every direction.

The Portuguese priests have found their way here and have a small congregation. An English chaplain, (Rev. Mr. Burn), a very good man, I understand, (but now absent at Batavia on account of health) is stationed here, and preaches to the English. Rev. C. H. Thomsen, a Dane, under the London Society, distributes books, and labors among the Malays and Bugis; but a great part of his time is occupied in the care of the Society's press. He has just finished casting a font of Siamese type.

For the Chinese here, there is no preacher, no teacher. Schools were once established among them, but there is now nobody to superintend them. Messrs. Tomlin, Gutzlaff and Abel have made occasional efforts for their benefit, when here. Besides those resident here, there are annually forty or fifty junks, arriving and bringing great numbers of that interesting peo-

ple. Ought not something to be done in their behalf?

The expenses of living here are high, twice as great as at Malacca or Penang. The allowance of the missionaries from the London Society, is \$100 per month, with their houses.

Missionaries can come to Canton or Calcutta in American vessels, and thence here, or here direct from England. A passage to Siam can seldom be procured except from this place.—During the early part of the N. E. monsoon, i. e. in November, December and January, there are seldom vessels sailing from here. The most favorable time for a passage would be from July to September.

In addition to my studies in the Siamese language, I expect to preach to the Europeans during my stay here, unless the chaplain should soon return with renovated health. I accordingly commenced my labors last Sabbath. Oh that they might be blessed of God! Still remember us in prayer, that He would guide us.

Very truly yours,

JNO. TAYLOR JONES.

Rev. Dr. Bolles.

From the New York Observer.

NOTES OF A TOUR IN ITALY, &c.

I travelled in company with a Roman military officer and a Catholic priest from Switzerland. The former conversed freely in regard to the state of things at Rome, and gave me much of the information before communicated. It was curious to observe the effect which these statements had upon the priest. He was a simple man, who till this journey, had never seen much of the world, and whose moral character and habits were uncorrupted. He had been at Naples and Rome on business, and though he did not understand Italian, he had already heard and seen enough to shock his feelings, if not to shake his faith. But when such facts were stated by a Roman and a Catholic he could not contain his surprise and horror. He had, he said, expected to find Rome the centre of purity and perfection—the glorious residence of Christ's representative on earth—but he could no longer doubt that it was full of abominations, and his mind could obtain relief only by the consideration originally suggested by Boccaccio in irony, but quoted by him in earnest, that the continued existence of the church amidst so much corruption is a standing miracle, and the best proof of its divine original!

The priest was very candid, and admitted that there were Christians in all religious denominations. He assented to the importance of extending education among the people, but maintained that it was dangerous to put the Bible into their hands. His creed, and he said it was that of his church, was, that by baptism the stain of original sin is removed, and that the favor of God and eternal life are to be merited by prayer, mortification and charity.

The priest had with him a *Corpo Santo*, that is to say the bones of a saint, which he was transporting to Lonsanne in order to found a new church there under their patronage. A passport from one of the Cardinals at Rome protected them from violation at the Custom Houses. Sainthood is acquired as follows:—The body of the candidate is deposited in some church or shrine to which devotees repair to witness miracles, and pay their devotions and contributions. One hundred years must elapse, and about sixty thousand dollars be raised before the matter is decided. The cause is then argued in the spiritual courts at Rome—the saint and the devil have their respective advocates—evidence of miracles performed is required, which, if there be money enough, is always forthcoming, and finally beatification first, and then canonization is conferred. There is now at Florence the body of a female awaiting this honor, and it is said that frequent miracles are performed by it.

FLORENCE.

The Tuscans are said to be more cultivated and intelligent than any other people of Italy, yet I saw strong evidence that they are under the same temporal and spiritual bondage. There is in the church of the Annunziata, at Florence, a picture of the Virgin Mary, commenced by a certain Bartolomeo, who, having fallen asleep while attempting to design a countenance worthy of his subject, found, on waking, that the painting had been finished in a masterly style, by an unknown hand. Upon this he exclaimed—a miracle—a miracle. Florentines not only believed the story, but have ever since attributed to the picture the power of working miracles. It is usually kept covered, but while I was there, it was exposed for several days to be prayed to for rain. Immense crowds flocked thither to pay their devotions, and get their beads consecrated by contact with it, as well as forty days' indulgence, which was promised. The Virgin seems to be the only Saviour known to the common people. The beggars in the streets and in the churches, ask alms, "for the love of the Virgin." Her image is seen in almost every house and shop, and her intercession is regarded as the surest means of obtaining temporal and spiritual blessings.

The number of priests in Italy is immense. Indeed they constitute a considerable portion of the whole population. The church receives all that apply to be educated for this office, and allows them a certain sum per day. This is a great object in a country where so little enterprise exists, and parents with large families select the least promising of their children for this profession. From all that I learned, I am satisfied that there is much infidelity in Italy. The rules of the government, regard to character, habit, and other motives, induce an external observance of the rites of religion, and it is considered by the more enlightened as important in its influence over the lower classes. Still there are multitudes who pay very little regard to its requisitions, and at heart despise its ministers. It is very painful to see so much devotion and so many sacrifices as are often witnessed among the people, while every means of grace is withheld from them, and a round of burdensome services is imposed, which serve only to deceive them.

SWITZERLAND.

This country, though small in extent, exhibits every diversity of natural scenery and of intellectual and moral cultivation. Divided as it is into twenty-two cantons, each having its own peculiar government and laws, it possesses few characteristics equally applicable to its entire population. There is too great a variety of language, from the pure German, through various shades, to a corrupt dialect quite unintelligible to a German ear. The language of several cantons is French, and of others Italian. Religion is established by law, and its ministers paid by the government. Nine cantons are exclusively Catholic, six are Reformed, and seven divided between the two. In most of the cantons, dissent from the established church is not allowed, and in some has been the object of violent persecution. There is a striking contrast between the Protestant and Catholic cantons. In the one, the people are generally educated, industrious, and enterprising, civil in their manners, and well supplied with the means of living. In the other you find ignorance, poverty and debasement. The Catholic religion is more strictly, or rather more universally observed here than even in Italy. The churches are filled at mass, and the people evince a strong attachment to their belief.

The Protestantism of Switzerland, it is to be feared, is to a great extent merely nominal. Every young person, on arriving at the age of sixteen, is confirmed, and

becomes a communicant, whatever may be his character. Not to do this, is disgraceful—of course the whole population belong to the church, and there is no distinction between it and the world.

In the Canton Vaud, dissent is not tolerated, and a few years since, many, both ministers and laymen, were expelled from the canton, and some imprisoned, for holding religious meetings, and preaching the truth plainly. Happily, however, a great change has taken place. Nearly a hundred ministers have been converted, and probably in no part of Switzerland is there so much evangelical piety, or so much exertion to advance the cause of Christ as here. Thus, as in many other instances, the wrath of man has been made to praise God, and the remainder thereof he has restrained.

In the canton of Geneva, the national church is Socinian. Vacant parishes are supplied by the choice of the whole body of clergy, and have no voice in choosing a pastor. Dissent is allowed, but it is followed with ridicule and scorn. There are at Geneva, two dissenting churches of evangelical Christians, who have able and devoted pastors. They are called Momiens, and treated with contempt. Not long since, families of the established church declined all public recognition of their dissenting relatives, through fear of disgrace. Yet Geneva is the most enlightened and liberal canton in Switzerland. Vital religion is without doubt making great progress here, and the evangelical churches are doing much to spread the truth. For the last two or three years, a number of pious young men have been sent out by them to distribute Bibles and Testaments in France. Many thousands of books have thus been disposed of, and much good effected by their instrumentality. The piety which I witnessed at Geneva, was of a deep and decided character. It admitted no compromise with or conformity to the world; it partook largely of the simplicity of the people, and urged them forward fearlessly in the path of duty.

There is a village in a very retired valley of the mountains of Savoy, between Chambray and Mont Blanc, where the people are Catholics and do not know how to read. Children sometimes sent from it to Geneva, to become chimney sweeps and engage in other low employments. A boy of this sort having lived at Geneva and learned how to read, on his return communicated his knowledge to an acquaintance. The latter had a very strong desire to obtain and to read the Bible, of which he had heard as the Word of God. After many fruitless endeavors to find one, he one day inquired of a stranger who was passing through the village, if he had a Bible. He answered in the affirmative, and was induced for a small sum to part with it. The youth overjoyed, read it with avidity, and found the way of salvation and peace in believing in Jesus. He was convinced of the errors of the Catholic church, and ceased to attend the mass. The priest of the parish discovering this, came to him and demanded the book, threatening him with eternal damnation if he did not renounce his heresy. The young man, not yet confirmed in his sentiments, and urged by his friends as well as by the priest, at length yielded and surrendered his Bible. No sooner was this done than he felt very miserable, and his reflections on what he had read convinced him more fully of the truth, and made him more anxious than ever to obtain another Bible. Two years he prayed in secret for such a treasure, at the end of which time he applied to a family travelling through the place, to aid him in this respect. They had no Bible with them, but were so much interested in him that they wrote to a friend to send one to him, which he received. He now resolved to keep it concealed from every one. This he did for some time, but at length his mother was taken sick, and he, to enlighten and comfort her, read repeatedly portions of Scripture to her. She was highly interested, and in her simplicity told the priest what blessed words her son had read to her. The priest took an opportunity when the young man was absent, and came to the house, determined to seize the Bible. It was kept in a private closet, secured by a lock, but the key had that day accidentally been left in the room. The priest by this means obtained and carried off the book. Again deprived of his precious treasure, he waited some time in anxious uncertainty what to do. At length he determined to go to Chambray and make known the theft to the police. He did so. The magistrates could not refuse to hear his complaint, but were unwilling to incite a priest; finally, however, they informed him that he had committed a crime, but that in consideration of his office, he would only be obliged to pay about \$15. Thus the priest was punished, but the young man neither got his Bible nor any remuneration.

From N. Y. Weekly Messenger.

EDITORIAL CORRESPONDENCE.

Rochester, May, 1833.

Not a little laughter has been expended upon the practice, so common in the state of New-York especially, of dubbing every little village or hamlet with a name renowned of yore. Europe, Asia and Africa seem to have been removed into our country, at least as far as names are concerned. Inquiring for a gentleman whom I wished to see at Rochester, I was informed that he had gone into Greece. Into Greece! that is very strange, I had heard nothing of it. "O he'll be back again to-night!" said my informant—Greece is a flourishing township in Monroe county. Old Carthage has risen from her ashes, and the queen of empires, Rome, thrown off her sackcloth and reappeared in a new dress. Beside "Duck Pond" towers "Mount Parnassus," and a grog shop and shanties forms Babylon the little. There is a curious mingling of names all along this region. In one place we will find melodious Indian names, without any apparent termination, such as Wawarsing, Tonawanta, Chitteningo, Passamunquaddy and Tacamahackickap—another Waterloo and Lapland, Paris and Kamschatka, Nineveh and New Cairo, with the names of all the cities of the old world jumbled together are promiscuously hurled upon ever so trifling a place. In one place, near Oyster Bay, lies Jerusalem, and at Run Point the traveller will probably find in the middle of a swamp a shantee and pig sty rejoicing in the delightful appellation of New Eden!

Here too may be seen the strange admixture of wilderness and cultivation so surprising to one who has lived in a long settled country. For hours, the traveller will see nothing but immense forests or dismal swamps giving every appearance of an uninhabited country, when suddenly and without the usual notice of cultivation he finds himself in a beautiful and thriving town. The driver cracks his whip—the stage starts on and in three minutes he is again surrounded by an unbroken forest.

The country on approaching Rochester exhibits a pleasing undulation of surface descending slightly as it approaches the valley of the Genesee. The land is as rich as it ought to be around a populous town, and in other parts is excellent farming land. The great descent of the Genesee near Rochester, and the river navigation both above and below the falls naturally pointed out the place as an excellent site for business. The productions of one of the richest regions of the west, that along the Genesee river are poured into Rochester, added to which the facilities for transportation afforded by the Erie Canal renders it perhaps, the third in importance of all the cities or villages along the great northern line of inland navigation. Rochester is filled up with many fine buildings and has all the bustle of business characterising commercial towns. Mill is piled on mill until the river is almost hidden from sight. The aqueduct crossing the Genesee was at the time of its erection considered the finest specimen of that species of architecture in the state. It was truly a stupendous work. It stands on a rift of

rocks eighty rods south of the great fall, and is formed upon the solid rock in the bed of the river, supported by eleven arches of hewn stone. The population of Rochester is now something over 12,000. In 1812 it contained two dwelling-houses.

There is said to be a very remarkable bulbous root that grows upon the Genesee flats, lying in the earth like a log, of about three or four feet in length. It is a *conocaulus* called by the superstitious "the man of the ground"—and is a singular production resembling in form the human figure, whence its name. It is an excellent tool to work with upon the cretularity of the ignorant, and in some countries might become an active agent in the way of "pious frauds."

Immediately below Rochester are the celebrated falls of the Genesee, certainly next to Niagara the most romantic in the state. In the space of two miles the river falls upwards of two hundred feet between perpendicular walls of limestone rock. The first fall about half a mile below the town is 90 feet, falling in a thin unbroken sheet of white foam. An elevated portion of rock covered with grass and a few trees overhangs the edge of the falls, towards its western extremity. The scene is extremely beautiful, and the giant, "Quickette castle" perched on the edge rock, with the water from the mill races pouring from beneath them and rushing down the sides of the chasm to the river below, add greatly to the effect of the scene.

The second fall is only about twenty feet in height, and presents no remarkable appearance. Walking down the western bank of the river, half a mile further, we came suddenly upon the bank overhanging the lower and most beautiful fall. Carefully sliding over the slippery grass to the edge of the precipice and firmly seizing the branches of the sumach bushes growing there, we viewed for a long time the tremendous chasm beneath our feet. The banks indeed are so precipitous that a pebble dropped from the hand fell directly into the water. Four hundred feet on the opposite shore, the corresponding precipice, apparently a single unbroken wall of various species of rock rose from the water to the height of two hundred feet. Far below our feet the river here confined to a narrow space rushed down a precipice seventy feet in height and the spray rising in light clouds even reached where we stood, though more than twice the height of the falls. The river—recoiling after its plunge, wound sluggishly away toward Lake Ontario. From the position we had taken, we could see the remaining buttment of that stupendous and most hair-brained of all Yankee inventions—the wooden Genesee bridge. It was sprung in a single arch of four hundred feet chord and at an elevation of two hundred and fifty feet from the surface of the water. It required the head and hand of a New-England man to plan and to execute such an undertaking. At a little distance below the level of the eastern bank a natural platform of rock projects from the precipice, and upon its edge stands a something bearing greatly the appearance of the skeleton of a barn about fifty feet high. This served for one abutment. The other one, on the opposite bank, was carried away in the same gust of wind that swept off the bridge. It was told me at Carthage that in the agreement with the engineer, the bridge was warranted to stand one year. Long before it fell it gave tokens of weakness, and huge logs were laid over it in various parts to prevent the springing of the arch. At length when the year and a few days had elapsed, the bridge whether of its own accord or whether incited thereto by a blast of wind did incontinently overturn itself into the river, and then went off on a sailing excursion to Lake Ontario.

Between Rochester and Lewiston lies that extraordinary formation known as the Ridge road. It is a slight elevation of land seldom exceeding ten feet in height, running parallel to Lake Ontario. It forms an admirable foundation for the road which has been laid along its top. Speculations without number have been made by the curious observers of the wonders of nature by way of explanation; some have imagined that when the Lake retired in some long past period from the table land which runs parallel to it at some seven miles distant, the ridge was formed by earth washed up by the waves. One difficulty to this solution is that the land between the table-land & the ridge is of the same level as that between the ridge and the lake. Others with more plausibility suppose the lake to have formerly covered a much larger space than it now does, and that the ridge was formed by a current running parallel with the shore.

Some fine farms and excellent farm houses are to be observed along the road but are yet comparatively few. A great proportion of the country belongs to the Holland Land Company, and much of it is yet wild and unsettled. Thousands of acres are covered with a dense forest slowly giving way to the industry of man. Here and there the forest has been burnt down, and the fields are curiously speckled with blackened stumps rising from the soil at intervals of a few feet. A few miles before reaching Lewiston, we passed through a part of the *Tuscarora Reservation*. This tribe was originally from North Carolina. They emigrated about the beginning of last century, and at the invitation of the Five Nations were admitted to that confederacy on equal terms. They have voluntarily adopted Christianity, and a missionary has been settled among them for several years. The old Chief is a pious and intelligent man, much respected, and the farms and houses of the village present an appearance of great neatness and regularity. Nothing can be more delightful than to enter their chapel and hear the natives of the forest in their own tongue sing praises to the Great Spirit equally the God of the Indian and the white man. Their nation is scattered. War, and pestilence and the still more fearful woe—intemperance, have reduced the tribe to but a shadow of its former self. A remnant here found refuge and protection, and the gospel of peace may yet save that remnant from destruction.

From the New England Baptist Register.

The following letter, from Rev. William Taylor, gives us some idea of the importance of missionary labor in the "Great West." So pressing is the call, that Brother Taylor has determined himself to remove to Michigan. We regret exceedingly to part with him in New Hampshire, and nothing could reconcile us to the event, only the fact, that some of his qualifications are very much needed in that destitute region.

Dear Brother—You desired me, to communicate any thing that might be particularly interesting in the course of my travels westward. Journeying principally in canal and steam boats, I had but little opportunity to learn what was passing on land adjoining, excepting the few moments I could allot to inquiring at each stopping place, which lay on my route. I found the state of religious feeling generally low, the whole length of my journey, which was about one thousand miles. On my return however, I was informed the Lord was displaying the riches of his grace in some parts of New York. I perceive by the Register, you have received the information of what God has wrought in Rochester.

Protracted meetings are still attended with blessings in some places in the north and western part of that State. One was lately held in Pennfield, which produced a very favorable impression. Another was recently held in a town not far from that, the name of which I have lost, but which I was credibly informed two miles distant obtained hope; I think it continued ten days. In Brookport, one hundred and fifty have within a few weeks made a public profession: sixty of whom united with the Baptist church in that place. When on my journey up the lake, at Detroit, I met our excellent brother Slater, who is laboring with the Indians at the Thomas Station, on Grand River. He had in company with him, his family and three Indian chiefs, with two or three lads that could talk English. One of the chiefs was a member of the church; he was a venerable looking old man, probably sixty-five years of age. I think his name was Noon-day. The wife and children of Brother S. were on their way to Vermont, where, as I was informed, she thought of leaving her children with her friends, that they might receive an English education. Having no children to associate with, but those of the Indians, they were not only learning but becoming so partial to that language, that it was almost impossible to learn them the English: hence their mother, leaving her husband at Detroit, undertook a journey of between seven and eight hundred miles, with three little children, with no other protection than that which might be expected from feelings of humanity among strangers.

After leaving Detroit, the country through which I travelled, my course being due west, became more thinly settled as I advanced, till I had nearly reached an unbroken forest. Among these settlers, are found persons of almost all religious persuasions. Presbyterians, Methodists, and Baptists, are however most numerous. The Roman Catholics are strengthening themselves at Detroit, which is their central point, between the Canadian and the Great Valley, and from this point they are extending their influence West.

They have recently established a Female Seminary at Detroit, at which they say "Pupils of all denominations will be received." I believe this is the only public Literary Institution now in operation in the Territory. The number of Baptist ministers in Michigan is small. The Territory is much larger than New Hampshire, and as appears from the Minutes of the Michigan Baptist Association, the only one in the State, in 1832 they had only ten ministers. The number is however increasing, and the country is settling with emigrants from New York, more than from any other State where the Baptists are numerous, Baptist churches, with proper attention, will probably spring up more rapidly than has been usual in other countries. The state of religious feeling is, at the present time, in these parts rather low: any thing like religious societies for the support and enjoyment of Gospel privileges are very rare; consequently, if ministers do not go in as missionaries, supported by benevolent societies, their hands must minister to their necessities.

The cause of Temperance in that region progresses but slowly for want of concert and energy on the part of its friends. The Indians are the greatest sufferers from the use of ardent spirits. Though government forbids the sale of it to them, they are secretly supplied with whiskey in abundance. Of this, Mr. Slater complained much. He observed that it was the greatest difficulty with which he had to contend in his missionary labors.

WILLIAM TAYLOR.

From the London Evangelical Magazine.

A BURNING HEART.

"Did not our hearts burn within us, while he talked with us by the way?" Luke xxiv. 32.

It happened, one evening in the spring of 1816, that the ordination of a missionary was solemnized in an ancient market town. The congregation that assembled to witness the novel scene was very large, and much affected. One gentleman who attended, was so deeply interested, that the next morning he sent the missionary a gold seal, wrapped in a two pound note, and accompanied by a beautiful letter, of which the following is an extract:

"I beg your acceptance of this seal; and, with the note in which it is enveloped, I wish you to get engraved on it this device: 'A heart, and from the heart a flame issuing, and over the flame the word Messiah.' I wish to have this done, from a conviction on my mind, that a flame of love is continually ascending from your heart to that adorable Person."

If this were a faithful picture of the missionary's heart, he must be a happy man. Alas! that the likeness should be so faint! Yet it suggested what ought to be the case, and furnished a constant memento to watchfulness and prayer.

From the Sabbath School Instructor.

INTERESTING INCIDENT.

I was present at the Annual meeting of a County Bible Society, when an agent from another State arose and addressed the meeting to the following effect: "Mr. President, there are those who 'resolve and re-resolve, but die the same.' But the resolution which I am about to offer is not for persons of such a stamp—it requires action." He then read a resolution cordially concurring with the resolve of the American Bible Society, that we supply the whole world with a copy of the Scriptures within twenty years. Then proceeded, "I have a fact to communicate. In the Western country, near an Indian settlement, a few years ago a man and his wife took up their residence, for the purpose of doing good to the ignorant and degraded. The man's health began to decline—in a short time his reason forsook him, which was a sore bereavement to his wife, who was among strangers, and had none to whom she could apply for relief. But she was a praying woman. From the Bible she drew all her comfort and consolation in this season of darkness. Continually was she at the throne of grace, pleading for the restoration of health and reason to her husband. But he became so debilitated in body and mind, that he resolved to destroy his own life. To effect his purpose, he requested his wife to visit a neighbor on a certain day, for some specified object. She suspected his intention, and watched him till he left the house; but, what could she do—a weak woman among strangers? This she did; she went before her God, and agonized in prayer, that her husband might be kept from destroying his life, and restored to reason. He returned. But still he was bent upon his purpose—and one day he retired to a secret place, took his handkerchief from his pocket and also from his neck—tied them together, and fastened them to something above. He then made a slip knot, placed it round his neck and bent his knees—in a moment more he would have been in eternity; but mysteriously he was saved. This man had not only a praying wife, but a praying mother, who had heard of his state of mind, and was continually at the throne of grace. Her hope was, Did any one ever trust in the Lord and was confounded? And at the very moment this man was on the eve of launching into eternity, his mother was on her knees, praying to God for him. O, the power of prayer! She was heard.

Afterward the wife of this man learned to make palm-leaf hats; by which she partially supported herself, and out of her scanty earnings, she became a member of a Bible Society. And this poor, praying woman is my wife—and that insane man, which you have just seen hanging on the brink of eternity, is he who is now addressing you! And, blessed be God, he is clothed and in his right mind. Can I ever forget the Bible Society, Mr. President? Can I ever forget the Bible Society? No, sir! And I propose to hand in the name of my wife as a life member of this Society, as a faint testimony of the regard I feel for this blessed institution. The effect was powerful on the minds of the audience.

THE POWER OF THE GOSPEL.

BY REV. D. TEMPLE.

In that short sermon delivered by our divine Lord from the mountain, there is more light, there are better instructions, than you can gather from all the volumes ever written by Pagans. The promulgation of Christianity produced a wonderful movement, an amazing effect; and this was the most cheering and salutary. It did not kindle an enthusiasm, that lives, and blazes, and lasts for an hour, and then dies to live no more. No; but it kindled a light that burst upon the night of Paganism, and displayed all its enormities and abominations, in the glare of day. It gave men's minds a shock that broke up prejudices as old as time, and as inveterate as guilt. It flashed a conviction of its truth upon a thousand minds at once, and roused them from the slumbers and the vassalage of sin.—Look at the whole Pagan world at the moment when our divine Lord ascended to Heaven.—And what do they behold? A thousand temples dedicated to as many deities, insulted the heavens in all parts of the Roman empire. Within these temples, crimes, that must not be named, found a sanctuary. There stands the Delphic oracle, uttering its flatteries and lies, and there are celebrated the Eleusian mysteries, deeds, all of them, that shrink from the face of day, and hide in the bosom of night.

And what do I behold? Yonder comes a Galilean. He approaches these temples, and begins to preach Christ crucified. Where are now the shameful rites, the nameless crimes that once had sanctuary there? Fled, driven away! The Delphic oracle is struck dumb, and the mysteries of Eleusina can be celebrated neither in the face of day, nor in the bosom of night. The wisdom of philosophy could never banish idolatry from a single village; but the foolishness of preaching, swept it with all its forms and mysteries, from whole provinces.

Nor was the destruction of idolatry, the only or the principal effect produced by the foolishness of preaching. It constrained Pagans in an hundred cities, to confess their deeds of darkness and guilt; it compelled them to burn their books of divination; it drew them away from the power of Satan, to God, and gave them promises and prospects such as they had never heard nor seen. When the apostles embarked in their mission among the Gentiles, a desert was before them, forbidding and cheerless; but, urged by the command of their Almighty Sovereign, they went forth and scattered over it the seed of life, and lived themselves to see a harvest richer than the fruits of Eden wave on its landscape. Yes, in spite of all the opposition that was put in array against it, Christianity marched on, from conquering to conquer, till its triumphs were multiplied from one end of the Roman empire to the other.

WHITEFIELD.—Dr. Franklin, in his Memoirs, bears witness to the extraordinary effect which was produced by Mr. Whitefield's preaching in America; and relates an anecdote equally characteristic of the preacher and of himself. "I happened," says the doctor, "to attend one of his sermons, in the course of which I perceived he intended to finish with a collection, and I silently resolved he should get nothing from me. I had in my pocket a handful of copper money, three or four silver dollars, and five pistoles in gold.—As he proceeded, I began to soften, and concluded to give the copper. Another stroke of his oratory made me ashamed of that, and determined me to give the silver; and he finished so admirably, that I emptied my pocket wholly into the collector's dish, gold and all. At this sermon there was also one of our club; who being of my sentiments respecting the building in Georgia, and suspecting a collection might be intended, had by precaution emptied his pockets before he came from home; towards the conclusion of the discourse, however, he felt a strong inclination to give, and applied to a neighbour who stood near him to lend him some money for the purpose. The request was fortunately made to perhaps the only man in the company who had the firmness not to be affected by the preacher. This answer was, 'at any other time, friend Hodgkinson, I would lend to thee freely; but not now, for thee seems to be out of thy right senses.'—American Anecdotes.

From the Temperance Recorder.

Worcester, (Mass.) May, 1833.

Editor of the Temperance Recorder:

Seeing some remarks in your paper of the 7th instant, on the sudden abandonment of the use of ardent spirits, I send you the following facts in confirmation of the views of your correspondent, "Alpha."

As physician of the Connecticut State Prison, I have had considerable experience on this subject, for six years past. During that period more than 200 individuals who acknowledged themselves drunkards, were confined in the penitentiary, and came under my immediate observation and care; and some of them had used their *pin*, and others their *quart* of spirits daily, for years. Many were advanced in life, some even to 70 or more years, extremely feeble and decrepit. In every case the principle of total abstinence was adopted and rigidly enforced; neither wine, cider or any other substitute was allowed. From all this number, not one case of delirium tremens occurred, nor any other disease peculiar to the intemperate; some suffered severely for a time, many wept like children, others plead with all the eloquence which strong desire and horrid suffering could call forth; yet not in a single instance was there the least indulgence allowed; by degrees the propensity was conquered, the health restored, mental and physical vigor was re-produced. Many a convict has declared to me that his life has been saved, by the right practice which we adopted, and was truly thankful that we had not yielded to his entreaties for strong drink. In a full practice of 25 years, I can truly say that I am not satisfied of having seen a single case of delirium tremens, from withholding ardent spirits from the intemperate.

This is a strong argument for *temperance asylums*, which in my opinion would be amongst the most useful public charities in the country; indeed I am surprised that the experiment has not been tried before this time, when so much is doing in every other way to remove intemperance.

The resolutions of the intemperate are often the very best, but the horror of the craving cannot be resisted, and while the means of indulgence are at hand, will be resorted to, to relieve the deadly anguish which pervades the whole frame. Take this wretched, half distracted being by the hand, place him in an asylum, secure from the means of indulgence, nurse him, make him every way comfortable, remove the diseased

appetite, and cure the malady by medicine if necessary; soothe his "wounded spirit," sympathize with him, treat him as a man, unfortunate, but diseased; amuse him, employ him, tell him how to get well, and how he may avoid the evil in future, and do not doubt that in nine cases out of ten you will be successful.

Yours, &c.
S. B. WOODWARD.

[By request.]

To Elder David Gibbs:

My Dear Sir,—It may be that you are laboring under the idea that your friends at Georgetown, Ridgebury, Waterbury, &c. &c., are prejudiced against you in consequence of an undue influence lately exercised against your character. But I am candidly requested by them to state that this is not the case, and that a letter from you would be received by them with expressions of joy.

N. B.—You may direct to Deacon Potter, Waterbury, Conn.

Your most sincere friend and affectionate associate in the bonds of the Gospel.

J. M. HORNER.

N. B. The above is inserted because the writer says, that by so doing the Editor would oblige him, which we are always ready to do. We feel in duty bound to add in behalf of Deacon Nathan L. man, of Andover, whose cloak the aforesaid David Gibbs carried away when he went "down East," that he too would be very glad to know Mr. Gibbs address, that if practicable, he might recover a valuable garment now lost.—Ed. Sec.

ASSOCIATION RECORD.

The Stonington Union Association of Baptist churches, held their sixteenth anniversary with the Second Church in North Stonington, on the 19th and 20th of June.

The meeting was introduced by a sermon from Ps. 49, viii, by brother Meach. The following brethren also preached during the session, viz: Spalding of Lenox, N. Y., and D. Wildman of New-London, Conn. Communications were received from all the churches, except New Shoreham, on Block Island, from which we have recently heard that their Pastor, Br. Enoch Steadman, has finished his earthly career, and sleeps with the fathers. One new church has been added to the Association. The past year there were baptized, 276; added by letter, 53; restored, 3; dropped, 138; discharged 69; excom. 49; died, 22; present number \$17. We have returns from 17 Sabbath Schools, in which are 17 superintendents, 140 teachers, 782 scholars, and 297 vols. in the libraries. Most of the Sunday Schools were said to be in a flourishing condition—some were rather languishing. Four churches made no report of Sabbath Schools.

The following subjects received the attention of the Association. Missions, H. mission in this association and in Mississippi Valley, Indian and Burman Mission, Sabbath Schools, Education, Religious publications, Tracts, Temperance, and Family prayer.

A Committee was appointed to superintend the appointment and support of a missionary in this association, and they have accordingly appointed one who has entered on his duties under encouraging circumstances. A contribution was taken for the Widow's fund, and one of \$13.13 for Home Missions, and \$8.35 from First North Stonington Church, for Missionary purposes. The next meeting will be with the First Church in Groton, on the Wednesday after the 3d Sabbath in June next.

L. KNEELAND, Cor. Sec.

N. B. In behalf of the S. U. Association, I request of the following Associations a copy of their Minutes. New-Haven, Hartford, Ashford, and Union, and each shall have 3 of ours in return.

For the Christian Secretary.

Brother Canfield.—It may be interesting to the readers of your paper, to know that God is still blessing the branch of Zion in Canterbury. The year past we have received by baptism 41, by letter 12. Since the association in June, we have received 7 by baptism and 2 by letter. More will probably soon follow the example of their young companions and obey the commandment of the Saviour. Since I have been in these parts I have baptized 12 Pentecosts. Last week I had an opportunity of beholding a Congregational minister leading a candidate down into the water, where he baptized her. How long it will be ere they will all practice only the Baptism of the gospel, I know not, but I judge the day is coming. Infant sprinkling is now pretty extensively admitted to be without foundation in the word of God, and is going out of practice. And as men are permitted to think and act for themselves, many more choose to conform to the scriptures of truth. Believers, baptism will become the uniform practice, and infant sprinkling and close communion (twinsisters) will pass away together.

L. KNEELAND.

ORDINATION.

Brother P. B. Fisk, of Jamaica, was set apart to the work of the gospel ministry, by solemn ordination, June 26th. Invocation and reading appropriate Scriptures by the Rev. Mr. Brown of Jamaica; sermon by brother M. Bruce of Wilmington; consecrating prayer by brother E. Chamberlin, of Townsend; charge by brother E. Hurlbut, of Andover; right hand of fellowship by brother J. S. McCollom, of Chester; address to the church and congregation by brother S. Pierce, of Londonderry; closing prayer by brother H. F. Davis, of Wallingford; hymn and benediction by the candidate. The season was solemn and interesting.—Vt. Telegraph.

Br. Aaron Angier, was ordained to the work of the Christian ministry, at Grewell, on the 26th ult. Sermon on the occasion by Rev. Mr. E. ult. of this village, from 1 Cor. ii. 3; consecrating prayer by Rev. Isaac Sawyer, of Westport, N. Y.; charge by Rev. Mr. Westcott, of Walling; Right hand of fellowship by Rev. Levi Walker, of Hebron, N. Y.; Address to the church and society by Rev. Reuben Sawyer, of West Haven; Hymn and benediction by the candidate.—Vt. Telegraph.

TRANSLATORS OF THE BIBLE.—At no period of the world were there so many engaged in translating the scriptures into different languages of the heathen world. Who prays for these important laborers? We fear that they are much forgotten. We pray for almost every thing else but translators of the Bible and theological seminaries, and those are treated as though they were fully competent to manage their respective concerns without aid from on high, or else that they were of inferior moment. Let us look over these subjects in retirement, and see if such conclusions are warrantable; and if not, let us act consistently, and pray fervently for the translators of the Bible, and for Br. Judson among them.—N. Y. Bap. Register.

CHRISTIAN SECRETARY.

HARTFORD, JULY 20, 1833.

BLIND EYES OPENED.

A postscript at the close of a letter from a person at the far South, giving an account of the success attending a three days meeting in a place where, antecedent to the meeting, very "serious difficulties had existed among the members," says, "We are now more successful in getting those who are converted amongst us. S. and H. and others, have opened the eyes of the public, so that it is not now considered so necessary for us to be buried in a watery grave, to enable us to enjoy a good conscience and get to heaven. J. S.," "We should like to possess a recipe for the salve used by S. and H. and others, which has the wonderful effect of opening the eyes of the public in such a manner, as to make them stone blind to an object which it does not suit their sectarian interest to have them see; though it be the first object presented in the Bible to the view of a convert. Such a talisman would be of invaluable worth at the North, especially in winter revivals. It must be an article commanding a higher price here than at the South, for consciences with no one to enlighten them but the writers of the New Testament, are here frequently imperative, and compel those "concord-dancers," and many others, to seek a burial "in a watery grave," though ice and snow impede their course: what would not such blind sufferers give for this wonder-working prescription? What can induce Mr. S. and H. and others to withhold the secret? Perhaps it is a patent article, as it seems to "get," those converts to whom it is applied exclusively for the benefit of a sect, who are probably the patentees. But seriously—what is it but a species of impious trifling that could first induce the attempts of any Christian teacher to turn away the mind of a new born soul from following the footsteps of his Redeemer; and then boast aloud of his having gotten a person? Supreme selfishness, which is said to be the essence of human depravity, seems to be entangled upon the front of such principles and sectarian management. The more wonderful is the inconsistency because, those who practice it in this case, must have done it for no other reason than sectarian ambition; for their whole denomination profess to believe the rule of baptism (if not the whole ordinance), to be the veriest trifle that is found in the catalogue of Christian duties presented in the word of God; teaching men every where, that whatever rule an individual may prescribe for himself is right in the sight of God, as the head of the church has left the whole subject in the dark. We conclude these remarks by relating an incident which occurred between a Baptist and a Methodist preacher in this state. It was in a season of the outpouring of the Spirit that the Methodist preacher happened to attend a prayer meeting appointed by the Baptist, and made the first prayer; which was offered up with much pathos and fervency. These two brethren and another, remained on the floor after the assembly retired, and were speaking of the unusual happiness God had that evening conferred upon his own children; for a sweet and heavenly union of feeling "bedewed the whole." Here the Baptist took occasion to ask his Methodist brother as follows. Brother, I wish you to tell me what you mean by a certain expression used in your prayer this evening. I have heard you use it before, and wish you to explain it, for to me there is much of the sublime contained in it. It is this, you prayed that the "saints might be baptized into God,"—what do you understand yourself to ask for by such language? Said the Methodist, "I mean that we may be wholly plunged into the Holy Ghost, and overwhelmed by his divine influence." That, said the Baptist, is what I supposed you meant; and there seems to be a remarkable appropriateness in the language. But my dear sir, if God should confer upon you as slight a sprinkling of the Holy Spirit, as you have had of water in your baptism, would you consider your prayer answered? The good man (for such he was indeed) dropped his eyes upon the floor, and for several minutes remained mute and thoughtful, and then with a solemn glance of his eyes said to the Baptist, brother, will you baptize me? The reply was, yes, with all my heart if you desire it. It is done said he, "I have convicted myself before God, my present baptism is good for nothing, it is not what I mean when I speak to God about baptism, which must mean the same thing whether spoken of the Spirit or of water." The following Lord's day he sought and found a "watery grave," and went on his way rejoicing (not as a Baptist, but a baptized Methodist. This fact can be verified, as the parties are all living and near together. Now say, J. S. was it a similar ingredient which your Messrs. S. and H. used, so to "open the eyes" of the people at the South as to induce them to dispense with a "watery grave," and yet "enjoy a good conscience and get to heaven?" It must of course be supposed that you either never pray that you may be "baptized into God," or else vary the form of expression, and pray you may be sprinkled, or poured into the Spirit. Surely your ability thus to open the eyes of those whom you suppose blinded by the Bible, is no enviable qualification. And far less enviable if possible is the felicity of teaching men thus to trifle with the authority of the word of God.

Missionary Compendium.—A letter from an assistant missionary at Mackinaw calls for more extended effort to give the gospel to the destitute in that vicinity; and also to the Indians far beyond Mackinaw. The writer states, that Catholic Priests are taking their stations deep in the forests among the savages, and though they are men of European origin and education, endure privations with a fortitude worthy a pauper and saving ministry. They are said to call the Protestant a new religion, and spare no pains to prejudice the Indians strongly against it. The Indians already converted (says our author) often cry out and say, "The way to heaven is a hard way,—so much penance to be performed, and so many Latin prayers to be learned, they sometimes almost despair." And yet it is a prominent part of their teachers' duty to persuade them, that to change their religion, is to ensure to themselves eternal wrath. Ninety miles from Mackinaw at Sault de St. Marie, is a Baptist Mission in flourishing circumstances; beyond this for 500 miles

no herald of the Cross is seen till we reach La Pointe, where are Messrs. Hall & Boutwell. 300 miles beyond this is Mr. Ayer, toiling alone. Thence to the Pole, not another teacher is found. The wilderness is filled with tribes of Indians, and who will care for their souls? Who will go and live and die there to preach Christ to them?

Missionary Reinforcements.—This season thus far, has been one of unprecedented accession to the numbers of missionaries, both Foreign and Domestic. A number of men and their wives have left our shores for different climes. These devoted brethren are believed to be men of deep and sincere piety, and of great talent and learning. Some of them have been pastors of churches, between whom and themselves had no doubt been contracted, ties of the most tender and interesting nature. But they have felt constrained to forego the comparatively happy life of a Pastor at home, for the self-denying, laborious and suffering lives of missionaries of the Cross in heathen lands; and some of them in insalubrious climes. The numbers of those in a course of preparation for departure, is much enhanced beyond former years. The spirit of holy and gospel enterprise is increasing in an accelerated ratio, from which it cannot recede, while it is so sweetly drawn along by the Providential opening of new fields and the demands for religious instruction, which are borne to our shores from abroad upon the breath of almost every breeze that fans the coast; nor are these demands less frequent or less urgent from some parts of our own land, and especially among the "Red men of the forest;" on whom the light of the gospel is effecting the overthrow of sin, to an extent heretofore unknown. These labors of the church were assigned her by her adorable Head, and the more willingly and extensively she enters into them, the more is she owned and blessed of her Lord, and honored of him by an extension of the sphere of her enterprise. Thus it is believed she is destined to go on till the top stone of her glory is brought forth, and the approval of her Lord shall be her crown before angels and men.

TO CORRESPONDENTS.—Amicus is received, and for a reply to his important query, he is referred to such men as Professor Wright, and many other very able men, who in full view of the whole subject, are engaged in an uncompromising investigation of the principles and proceedings referred to by Amicus.

Several communications were received too late for insertion this week.

The Rev. Barnas Sears, formerly of this city, while on board the steam boat from Providence to New York, had his trunk stolen, and nothing was found of thief or trunk when we last heard. Professor Sears was on his way to New York, to embark for Germany, to visit their Universities. He was to embark for Hamburg on the ship Washington on the 12th inst.

DEDICATION.—On the 4th of July a Baptist Meeting house for the use of the 2d Baptist Church in Lowell, was opened for worship. This, we are happy to learn, is a spacious and completely furnished brick edifice, 80 feet by 67, with galleries, having 130 pews on the floor. Sermon on the occasion by the Pastor, Rev. Mr. Barnaby, from Eph. ii. 21 and 22.

A Baptist meetinghouse was opened for worship at Preston Hollow, N. Y. on the 2d inst. Prayer and Sermon by Rev. J. Dawling. Preaching and other religious exercises, were continued daily till the 4th at noon. In the afternoon of that day, other exercises appropriate to the day were attended to, and closed with prayer.

SAILOR'S MAGAZINE.—The July number of this magazine is received, and is as usual, filled with matter peculiarly interesting to the class of community for whose benefit it is published. There is evidently a growing interest in the Christian community, in the moral reformation and salvation of seamen. And what is more, an increasing success attends the increasing efforts. Temperance is fast spreading its benign influence over the minds of ship-owners, ship-masters, and sailors; while the religious instruction imparted to them is more frequently rendered efficacious for their hopeful conversion.

"THE WORLD—AS IT IS, AND AS IT SHOULD BE."—This paper has now become the property of the Pennsylvania Baptist Missionary Association, and is conducted under the supervision of a committee of that body. The profits, if any arise, go to the funds of the Association. Why our Baptist brethren in Philadelphia should ever have thought two religious papers necessary to the interests of religion in that region, is yet a problem with many. They have, no doubt, reasons satisfactory to themselves, that more good would be effected by two papers than one, and we hope they may never be disappointed. We have never yet adopted for truth, a position of an editor of a religious paper this way, "that it is productive of benefit to the world, that Christians are divided into different sects; for the competition induced by such a division, is the means of more extensive benevolent effort." But as we know of no material points of difference between our brethren in Philadelphia, we hope to be convinced, by their peaceful and energetic course and great success, that there is no exception to the general rule, that "Two are better than one."

THE RELIGIOUS NARRATOR.—The Rev. Wm. T. Brantly, of Philadelphia, heretofore Editor of the Christian Index, has issued a religious paper headed as above, of which he is Editor. The Narrator is a substitute for the Index, which is in future to be published in Georgia. The Central Union Association own the paper, the profits of which are to be devoted to their benevolent objects. The editorial labor is gratuitous, and so long as the Association has the benefit of the superior abilities of Mr. Brantly on such easy terms, it is hoped that something handsome will be realized to aid in dispensing the gospel to the destitute about them. The inaugural address of the reverend Editor is drawn up in his usual comprehensive and business style, and presents his principles and views of the proper objects of religious papers in the following language.

"Though, in all respects, and in every proper sense of the term, the editor is a Baptist—a decided Baptist; and the pastor of one of the oldest and largest Baptist churches in America; yet he pretends not to be among the exclusives nor the particulars. He desires to be

so far particular as to embrace in his morality small duties, and to exclude from it little sins; and while he preaches and maintains the doctrines of the Bible without being fettered by servile attachment to human creeds he inclines to be particular in the unity of the spirit in the bond of peace. The church with which he is connected is constituted upon what is called the Philadelphia Confession of Faith, which must receive the general approbation of every candidate for admission to membership. He stands with his brethren upon that platform.

Let readers and friends keep in view the proper end of a Religious Paper. To exalt religion in the eyes of the people, to increase the zeal of Christians, to invigorate the sacred virtue of pious minds, to make the Bible more lovely, to aid all good plans and institutions—are the manifest objects of such a work."

W. T. BRANTLY.
May the Religious Narrator be the happy instrument of imparting light to Zion, and great good to souls.

The Central Union Association, in Pennsylvania, held its first annual meeting on the 29th of May. It should seem by the facts contained in the Report of the Executive Committee, that a good degree of energy has been put forth, and that a blessing has attended the labors of brethren employed by the Committee. The course they have adopted of assisting to build up and strengthen the weak churches immediately around them, cannot fail to commend itself to the judicious observer. The result will be, not only present good to such churches, but long continued benefit to remote and destitute parts of this and other lands: for the churches thus strengthened will, in after years, not only sustain themselves, but be able to aid in sustaining missions to the needy.

The extracts from their Annual Report given below will be read with interest.

"Immediately after our appointment as your Executive Committee, we proceeded to organize ourselves by separating into sub-committees, the more effectually to accomplish the intentions of the association. The first object which, on account of its importance, seemed to claim our attention, was the moral and religious condition of accessible places within our own neighborhood. Several of these which in regard to the Gospel had been a long time in a state of deplorable destitution, were brought before us, and it was resolved that the ministering brethren of the committee should exert themselves to the utmost, to promote reformation and religious revivals in these places. The meeting held at Norristown, which was referred to in a former report, was signally blessed. With those who then and there received the word with gladness, together with a number of respectable members dismissed from the Great Valley Baptist Church, a new Church has been formed at Norristown, under most encouraging circumstances; a delegation from that church is now present in this body. With a spirit and liberality highly commendable, the brethren there have purchased a spacious and central lot, and upon it are erecting a large and commodious stone house of worship, with apartments in the basement story for the accommodation of Sabbath schools. When it is remembered that this is not more than seven or eight months since the first efforts were made at this point, and that there is now a church there consisting of 37 members, we should take encouragement to prosecute with renewed zeal and perseverance the good work in which we are engaged."

FOURTH OF JULY AT BOSTON.—As at Hartford, so at Boston. The Scholars, Teachers, and Superintendents of the Sabbath Schools, repaired to the places of public worship, to celebrate the Anniversary of our National Independence. The schools connected with the Baptist congregations met at Rev. Dr. Sharp's meeting house in Charles street, where praise and prayer were offered to Almighty God. The Rev. Baron Stow then delivered an address to the schools, in which he spoke of the discovery of America by Columbus; the destruction of the Indians, by the use of ardent spirits, and small pox; and the introduction of slaves into the mines of South America. Having thus disclosed the origin of the slave trade, Mr. Stow proceeded to show its wickedness in a forcible and convincing manner. Other topics in connection with this, closed the address, and after prayer by Rev. Mr. Aldrich, and a hymn, the assembly separated. Other societies celebrated the day in different ways, and at different places, some idea of which may be formed by the following extract from the Evening Transcript of Friday.

Of the no particular celebrations of the day, we might instance the excursions by steamboat and omnibus—hourly and half-hourly—four-horse, two-horse, one-horse, and no-horse conveyance to the suburbs and environs.

The beautiful steamer General Lincoln made four trips to Hingham. The boat was crowded with passengers each trip. Upwards of five hundred people dined at the Old Colony House, and were very handsomely entertained by the host, Mr. Isaac Little.

Capt. Porter of the steamer Hancock, had a full share of patronage. His superb little boat was loaded to the water's edge, each trip, by visitors to the peninsula of Nahant, and the exhibition of the Sea Serpent. We are unable to give the particulars of the exhibition, or how his Majesty bore himself, but the display of porpoises is represented as being entirely satisfactory to the visitors, but not half so much so as the kind attention and untiring civility of those good men, Holman, of the Nahant Hotel, and Burns, of the Nahant House, who did their utmost to render them comfortable, and make their short visit as pleasant as possible. The boat transported during the day 1200 passengers.

The Wimsimmet Steamers, Boston, Chelsea, and Mystic, made 74 trips, carrying an estimated 7000 passengers to and from Chelsea.—500 were counted in one boat. The hotel was crowded to overflowing; the grounds literally swarmed with visitors. Chelsea never saw such a day before.

FOURTH OF JULY CASUALTIES.
First, by gun-powder. Two men at Squam were terribly wounded by the explosion of a gun made of rock. One man on Salem Common was almost, if not quite killed. One man lost his life at Worcester by the bursting of a swivel. At New-York, a boy was nearly killed by the bursting of a pistol. Besides these, accounts of several other disasters by powder have reached us.

Second, by Fire Works. In more places than one, serious wounds have been inflicted by the unintentional explosion of Rockets and other descriptions of Fire-works among congregated beholders.

Third, By other means than those named, several have lost their lives; especially one at N. Jersey, who fell from a precipice upon the rocks below, and was not missed or found till the next day.

A few days since, the driver of a Stage from Boston, received at the Globe Banks \$14,500, to carry to a Bank in Portsmouth, N. H. He was robbed of the money by a passenger before he reached Salem. To tell how it was done, is only to teach another villain how to do the same thing, with such variations only as circumstances may dictate. Suffice it to say,—the fellow was pursued and taken immediately.

FARMERS AND MECHANICS BANK.

There was subscribed for stock in this Bank on Tuesday last, \$1,600,750. Chartered capital, \$500,000. On the 16th inst. the gentlemen who were favored with stock by the Board, met and elected Messrs. James Dodd, Thomas Elden, Joseph Pratt, Eliphaz Averil, Luther Loomis, Wm. S. Holbard, James T. Pratt, Job Allyn, Albert Day, Jesse Savage, Jeremiah Brown, Miles C. Burt, Horace Goodwin 2d, Directors. The Directors have chosen Hon. James Dodd, President. No Cashier is yet appointed.

Mr. Senator Rives, of Virginia, and a Mr. Gilman, it is said have taken a match at fisticuffs, in which the Senator was worsted. The example is not recommended for imitation by the lower classes.

The Siamese Twins who are travelling at the West, assaulted a visitor, for which they were prosecuted and fined \$5 each, and costs. They were visited by Black Hawk and his party, and were addressed at some length by the savage.

Mr. Daniel Ellis, a faithful and industrious man was recently killed between Congress Hall and the Railroad, by the wheel of his loaded wagon passing over his body.

The Bank of Upper Canada at Coburg, was lately robbed of £1500 in cash and Bank Notes.

The Springs at Saratoga and Ballston, are now thronged with company to an unusual number for the early season of the year.

A person fishing at a wharf in New York, hooked up the body of an infant rolled up in a diaper, having a stone attached to it.

Coroner's Office, 145 Greenwich street.—The coroner was called yesterday morning to view the body of an unknown male infant, found at the foot of Oliver street. From the appearance of the body, the jury were warranted in returning a verdict of wilful murder.

The body of a man who had shot himself with a pistol was found lately in a field near Barnum's Hotel.

The Canadiana Repository says, wheat never appeared better, and the quantity on the ground exceeds that of any former year. Grass is large, and other crops promising.

We learn with pleasure that the mystery which has long hung over some transactions in the post office in this city, has at length, by the vigilance of Mr. Jones and his assistants, been fully developed and understood. The person who took the 1000 dollar bill sent by the New London to the New Haven Bank, has been detected, and has confessed other depredations. We are not at liberty to give particulars, but can state that all persons engaged in the post office are amply exonerated.—*New Haven Herald.*

DARING ROBBERY.—The watchmaker's and jewelry store of Peter Fields was entered, by means of false keys last Sunday afternoon, and robbed of about 200 gold and silver watches, and a large quantity of jewelry, amounting in all, from 4 to \$500. Mr. Fields never leaves his store, without some person being left in it, night or day, except a few hours during church time on Sunday afternoon.—*N. Y. Gazette.*

The corner stone of the New York University was laid on Tuesday afternoon.

The Commercial has the following list of accidents:—
Numerous accidents occurred on the 4th, some serious and others not so. Among them, we are concerned to state, that two gentlemen were thrown from a gig at Hoboken, in consequence of the horse taking fright, each of whom had a leg broken—the one his right and the other his left. What adds to the affliction is the circumstance that one of the gentlemen had not recovered from a similar accident, and was yet using a crutch. We learn that this second fracture is a very bad one. There was also another accident at Hoboken, of an alarming nature, although no serious harm resulted from it. The throngs of people passing and repassing in the ferry boats were very great. We took a turn through the "Elysian Fields" ourselves; and just as we landed on the other side, the chain of the bridge leading from the dock to the Canal street ferry boat, gave way, and some forty or fifty persons, male and female, children and adults, were precipitated into the river. There was much shrieking, and crying, and scrambling for a few moments; but, very providentially, every person submerged was rescued. They looked in a sorry pickle on coming dripping from the briny wave. The little children, who had been tricked out in their holiday attire, losing all the starch from their muslins, came popping up as straight and slender as dipp'd candles. The ladies' silks and curls looked distressingly; and the stuns dropping down from the gay ribbons of the girls, formed striking illustrations of Shakespeare's idea of "green and yellow melancholy."

An accident at Niblo's Garden resulted more disastrously, at least in one instance. During the exhibition of the fireworks, a stage, which was occupied by more substantial spirits than of old were wont to be found in enchanted gardens, suddenly gave way, and came down with a violent crash. One gentleman had a leg fractured, but no further injury of moment was sustained.

Several boys were seriously injured by the explosion of powder, bursting of fire arms, the careless handling of crackers, &c. One lad, about 14 years old, was so much maimed in his hand by the explosion of a musket, that it became necessary to amputate his arm.—
A boy, about eleven years old, was drowned while bathing at Brooklyn.

The Red River.—Messrs. S. & A. Griffin, who have just returned from a visit to the raft on Red River state that Capt. Shreve has progressed about sixty miles in the raft, clearing out all obstructions as far as he has gone, and making a perfectly good navigation, and that the expenditure as far as he has gone, amounts only to about \$14,000, which is not more than one fifth of the sum it was believed it would require to have progressed that far. Capt. S. believes that he can average one mile per day, through the thickest portion of the raft. Before Capt. S. commenced this work it was believed to be an impracticable undertaking.—*N. Y. Dat. Ad.*

Dr. Scudder, of this city, it is stated, has invented a torpedo, with which he is determined to destroy the Sea Serpent. He has secured a patent for his invention, and intends to go to Nahant. The same weapon, the Doctor thinks, will be useful to whalers, and others who are in pursuit of large fish.—*ib.*

Dreadful Accident.—A man named Jos. Melbourn was instantly killed yesterday afternoon, on board the new steamboat intended to run between New Bedford and Fairhaven as a ferryboat. As she was about to start, he was looking through the side door of the wheel house at the wheel. When the engine was put in motion, his head was caught by the wheel, and he was drawn and instantly crushed to death. The wheel revolved several times with his mangled body, which knocked off boards of the wheel house with every turn. But one piercing shriek was heard. He breathed but once or twice after he was picked up.—There was scarcely an unbroken bone in his body.—*Providence Journal.*

Flood in Arkansas.—The late advices from Arkansas bring distressing accounts of a flood in the river of that name, the river having risen three feet higher than ever before remembered. The consequence is, that the plantations are deluged all along the river, and not only the entire crops swept off, but even the lane itself, in some instances, washed away. The roads

were flooded on all the levels, and travelling consequently entirely suspended. Many lives, also, it was feared, had been lost. "One or two bodies were said to have been discovered in the torrent of the river, passing Little Rock. The following particular incident, says the National Intelligencer, gives one a fearful glimpse of the awful reality of the disaster.

Little Rock, June 19.
The steamboat Arkansas, in coming up on Friday last, was beckoned to by a female, who appeared to be in a tree top near the shore, about 20 miles below this place. The current being very strong, it was some time before the boat could be rounded to with safety, during which the woman was lost sight of; and when they again came in sight of the place where she stood, she had disappeared. It is supposed she was drowned, as the banks appeared to be too much inundated for her to have retreated into the woods.—*Gazette.*

Continued Famine at the Cape of Good Hope.—Famine is sweeping over these "little specks on the ocean," with far more fearfulness than the cholera in America. The vessel from Portland, and that from Philadelphia, both with provisions, for the dying, afforded new life to the almost dead. Not less than thirty-three thousand, out of one hundred thousand, have died within one short year. The scenes of wretchedness as presented at Antanco, Bravo, and Tago, are beyond description.—*N. Y. Com. Ad.*

MARRIED.

In this city, Capt. Charles Mygatt, to Miss Julia, daughter of Abiah Catlin, Esq. of Hartford.
At Philadelphia, Joseph R. Chandler, Esq. editor of the U. S. Gazette, to Miss Maria H., daughter of Mr. Benj. Jones.

DIED.

At Middletown, Mrs. Mary Ann, aged 25, wife of Professor Huber, of the Wesleyan University.
Died at Granville, Ohio, on the 5th inst. in her 60th year, Mrs. Bradley, wife of Rev. Joshua Bradley, of that place. Of the deceased, our bereaved friend very justly observes, "She was a help meet indeed, and cheered me in all my labors, both literary and religious." Indeed she was a companion in whom "her husband might safely trust." Of this providence our dear brother thus writes, under date of the 6th inst.:—"Yesterday was my birth day, and the most solemn I ever experienced. My dear Mrs. B. left me for eternity, at 10 o'clock last night. She was taken more unwell two weeks since. I am very thankful that the Lord has so ordered my affairs that I was at home to watch day and night with her, and go down to the shadow of death, wipe the cold dews from her face, close her eyes, and give her up to Him on whom she has believed for about 42 years. I could go no further with her now, but shall follow her when my blessed Jesus shall so fitly call me from this field, in which I am now most ardently engaged." May our dear brother find grace and strength equal to this day of trial.—*Com.*

CONNECTICUT BAPTIST LITERARY INSTITUTION.

The Board of Trustees of the Connecticut Baptist Literary Institution, give public notice, that their Institution will be open for the admission of students, in the town of Suffield, on Wednesday the 21st of August next.

For their present accommodations, they have secured rooms in the spacious and delightfully situated building belonging to the Centre District.

Rev. Harvey Ball, A. M. late Principal of the Preparatory School, in Newton, and present Preceptor at South Reading, Mass., is elected Principal, and will enter upon his duties at the time appointed.

Mr. Reuben Granger, the well known and successful Instructor of a private Academy in this town, is chosen assistant teacher in the English Department. There will be three terms of fifteen weeks each, for study.

PRICE OF TUITION.

For the common English branches, \$4 00 per term.
For the higher English branches, \$5 00 do.
For the Languages, \$6 00 do.
Board from \$1 25 to \$1 50.

GEORGE PHIPPS, Secretary.

Suffield, July 3, 1833.

NOTICE.

AT a meeting of the Board of Directors of the Connecticut Peace Society, July 17th, they voted a premium of Ten Dollars for the best tract on the subject of Peace and War, for youth; not less than 10 duodecimo pages. Manuscripts to be left at the Hartford Post Office, in the month of August next—directed to the President of the Peace Society.

NOTICE.

IS hereby given, that a Ministerial Conference will be held in Preston, on the 4th Wednesday of August next, at 2 o'clock, P. M., to commence with a Sermon in the Baptist Meeting-house, on this question: What can be done to render our churches more pious? Ministering brethren are requested to attend.

L. KNEELAND.

NOTICE.

AT a Court of Probate holden at Suffield, within and for the district of Suffield, on the 4th day of July, A. D. 1833.

Present, LUTHER LOOMIS, Esq. Judge.
THIS Court doth direct the Administrator on the estate of Sherman Spencer, late of Suffield, in said district, deceased, represented to be Insolvent, to give notice to all persons interested in the estate of said deceased, to appear (if they see cause,) before the Court of Probate, to be holden at the Probate Office in said district, on the 9th day of September, at 2 o'clock, P. M. to be heard relative to the appointment of commissioners on said estate, by posting said order of notice on a public sign-post in the 1st Society in said Suffield, and by advertising the same in a newspaper published in Hartford.

Certified from Record.

LUTHER LOOMIS, Judge.

NOTICE.

AT a Court of Probate holden at Suffield, within and for the district of Suffield, on the 4th day of July, A. D. 1833.

Present, LUTHER LOOMIS, Esq. Judge.
THIS Court doth direct the Administrator on the estate of Levi Smith, late of Suffield, in said district, deceased, represented to be Insolvent, to give notice to all persons interested in the estate of said deceased, to appear (if they see cause,) before the Court of Probate, to be holden at the Probate Office in said district, on the 9th day of September, at 2 o'clock, P. M. to be heard relative to the appointment of commissioners on said estate, by posting said order of notice on a public sign-post in the 1st Society in said Suffield, and by advertising the same in a newspaper published in Hartford.

Certified from Record.

LUTHER LOOMIS, Judge.

BIBLE COMMENTARIES.

F. J. HUNTINGTON

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July 20. 37

